



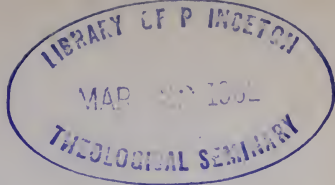


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THE

# MISSIONARY MAGAZINE

AND

## CHRONICLE:

CHIEFLY RELATING TO THE MISSIONS OF

*[The Chronicle of]*

THE LONDON MISSIONARY SOCIETY.

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THE

# Missionary Magazine

AND

## CHRONICLE.

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### POLYNESIA.

#### DESPOTIC AND OPPRESSIVE EXERCISE OF FRENCH AUTHORITY IN THE ISLAND OF LIFU, LOYALTY GROUP.

THE latest intelligence from Australia fully confirms the narrative given in our last number, by the REV. S. MACFARLANE, of the outrageous measures inflicted by the Governor of New Caledonia on the Protestant missionaries and the defenceless Native Christians of the Island of Lifu.

These proceedings, it must be specially remarked, apply only to those Natives who had received the knowledge of the Gospel from the English Protestant Missionaries, who had made this uninviting island the scene of their self-denying labours. On the contrary, the French Catholic Missionaries, and their adherents, were left free in the exercise of their own views and practices, and were, in fact, parties in the violence and oppression exercised on their Protestant countrymen.

This intolerant exercise of military authority includes the entire prohibition of all public instruction and Christian worship in the several native chapels throughout the Island, in which an aggregate of not less than four thousand people were accustomed to assemble; the suppression of the schools, in which two thousand children were instructed; and the authoritative discontinuance of the free-will offerings of the people in the service of religion. English missionaries from other islands, it will also be remembered, were prevented from even landing on Lifu; and the native Christian Evangelists—Samoans and Rarotongans—were put in chains, conveyed as prisoners to a French man-of-war, and sentenced to early banishment from the Island.

The pretext for these unrighteous and cruel deeds was the weakest and shallowest that invention could supply.

The English missionaries were accused of *denationalizing* the native Christians by teaching them the English rather than the French language; whereas there was, probably, not a single native who understood a word of English,

the missionaries having learnt the language of the people in order to give them instruction in the only way in which it was practicable.

The representation that the missionaries had encouraged the islanders to resist the French authority was equally unfounded and ideal, as the Governor of New Caledonia had never claimed any authority in Lifu up to the period when these hostile proceedings were carried out in practice.

We have, however, strong reasons for concluding that these arbitrary measures originated with M. GUILLAIN, the Governor of New Caledonia, without any authority from Paris; and we cherish the sanguine hope that the Emperor and the Government of France will not sanction and perpetuate such monstrous opposition to the social improvement and religious freedom of the native population.

We feel assured also that her Majesty's Government have not been indifferent to the wrongs thus perpetrated upon our countrymen, who have been silenced and threatened with expulsion from the island, should they continue to exercise their mission of mercy to the people whom they have rescued from the degradation of Paganism and the horrors of savage life.

The public press of our country, led by the powerful example of the "Times," has spoken in relation to this outrage in language of remonstrance and condemnation to the oppressor not to be misunderstood, and no less in terms of justice and commendation of the benefits resulting from missionary labour.

It is important to observe, as illustrating the cruelty and injustice of the French proceedings in Lifu :—

1. That the Christian teachers, native and European, employed by the London Missionary Society in the Loyalty Group, commenced their labours at least *ten years before* the assumption of French authority in new Caledonia.

2. That at the commencement of their labours the native population were in the lowest state of degradation and barbarism, and that their present social and religious improvement has been effected by the blessing of God upon the labours of the missionaries.

3. That all acts of trade and commerce on the part of the missionaries are strictly prohibited by the Society they serve, and cannot, therefore, in any degree interfere with the colonial interests of France.

And 4. That the arbitrary proceedings of the Governor of New Caledonia are totally at variance with the principles of civil and religious freedom established in France and universally carried out in all the colonies of Britain.

## MADAGASCAR.

WE have again to record gratifying evidence of the Divine favour to the several departments of the Mission, of which the extracts given below from the letters of the Rev. WILLIAM ELLIS and the Rev. R. G. HARTLEY afford illustrations.

Amidst the evident progress and advancing strength of Christianity we are glad to state that the Queen and her Government, although patrons of heathenism, yet nevertheless honourably uphold the rights and privileges of the native Christians. We do not wish to intimate that the principles of civil and religious liberty are fully understood by the Government or enjoyed by the Christians in their largest extent; but on the whole the Churches enjoy rest, and, "walking in the fear of the Lord and in the comfort of the Holy Ghost," are multiplied.

We are glad to learn that Mr. PAKENHAM, the English Consul, has returned to the capital; and we trust that the interruption which continues to exist in the commercial and friendly intercourse between France and Madagascar may be shortly adjusted, inasmuch as these powerful alliances with England and France will greatly tend to strengthen the native Government, and to perpetuate the enlightened and liberal principles which it is pledged to maintain.

EXTRACT OF LETTER FROM REV. WILLIAM ELLIS, DATED ANTANANARIVO,  
SEPTEMBER 26TH, 1864.

INCREASE OF CHRISTIAN CHURCHES IN THE CAPITAL, AND ENCOURAGING  
PROSPECTS IN DISTANT PARTS OF THE COUNTRY.

"It is my privilege to be able, amidst some discouragements, to witness the progressive triumphs of the Gospel in this part of Madagascar. No exciting and extensive awakening on the subject of religion takes place—nothing like what are deemed revivals in other countries; but there has long been a steady, quiet, and slightly fluctuating increase of believers to my own Church and Congregation, as well as to others with which I am best acquainted. Besides this, there has been peculiarly encouraging intelligence of the work of the Divine Spirit at Fianarantsoa, in the South, and the extreme limits of Imerina, in the West, as well as evidence of patience and cheerful confidence among the believers at Ambohimanga, in the North.

"The Church at Ambatonakanga numbered ninety communicants when I joined it in 1862. About forty left us soon afterwards, to form the nucleus of the Church at Ankadibevava. A few have also since left to join the recently formed Church at Ampamarinana; but the accession of thirteen, whom we expect to receive to our fellowship to-morrow, will make the present number of our communicants 283. Among eighteen to whom I administered the ordinance of baptism last Lord's-day, was one who had recently arrived from Fianarantsoa, in the South, under circumstances of great interest in connection with the progress of Christianity there. Another was a chief from the extreme west of the province of Ankova, about three days' journey from the capital. This man had long been wishing to associate with the believers,



and will, we trust, return an enlightened Christian and a devoted missionary to his countrymen. The congregation has greatly increased at the temporary church recently opened at Ampamarinana; indeed, it is occasionally well filled, and, we trust, will be the birth-place of many souls."

EXTRACT OF LETTERS FROM REV. R. G. HARTLEY, DATED ANTANANARIVO,  
OCTOBER 24TH, 1864.

#### OPENING OF NEW CHAPEL.

"Although I wrote by the last mail, I write again to inform you that the new chapel on Andohalo is now finished, and was opened on Saturday last. I have before told you how advantageously the chapel is situated. It is in the heart of the city, at the corner of the large open space where all the most important kabarys are held, and where there is the largest daily market. Here there are at all times strangers from different parts of the island, and there can be no doubt that a chapel in this position will be likely to attract many who for many years will not hear the Gospel preached in their own villages. The missionaries are unanimous in the opinion that we ought not to be content without a thoroughly good church on this site. Mr. Ellis has strongly urged its purchase, and contributed largely to it.

#### LIBERALITY OF THE PEOPLE.

"The land was very expensive, but four hundred and sixty dollars have been sufficient to build the best chapel yet opened. The sum required for the purchase of the ground has, however, been made up by the very liberal contributions of those who have interested themselves in the formation of the Church. One of the members has given fifty dollars, another thirty dollars, three or four twenty dollars, and several ten dollars. Much, too, has been given by officers living in the neighbourhood, who are not professed Christians. A subscription list, amounting to upwards of three hundred dollars, is certainly a new and wonderful feature among a people so fond of money as the Malagasy are. It must be remembered, too, that a subscription of a few dollars from a Malagasy officer of middle rank is equal to the whole of his ordinary money expenditure for as many weeks. That four hundred and sixty dollars should have been paid mainly by the contributions of the Malagasy, certainly gives them a claim to assistance from the Society and its friends. The chapel that has been built is only small and temporary, measuring about forty-eight feet by thirty-six; but, as it has all been matted inside—floor, walls, and roof—it looks very clean and comfortable. It is intended that the permanent church of wood should be built around the present one, to hold 1200 people. I fear that no more *money* is to be looked for from the people, though doubtless not a little will be given in labour and materials. It is wonderful that they have done so much. I shall write to some of my friends in England, and trust to get some help from them; but I do not see how a church worthy of the situation is to be built without considerable help from the Society. We must build of wood, as nothing else is allowed as building material within the city; and large wood, such as is needed for such a building, is expensive, and often difficult to meet with. I think, too, that we ought to have the church floored, the



windows—in part at least—glazed, and the wood-work generally well executed. It is also very desirable that a wooden building in the centre of the town should be roofed with tiles or zinc, and not with the rushes usually employed, which very readily ignite in the fires which are so frequent here. I cannot give an estimate of the cost of such a building, but do not think that £500 would be any too much; and this would enable us to erect a church as durable as any building in the city can be, and worthy of the site, and of our position with the people. As the building will be the property of the Society, I do not think that the whole cost, both of purchasing the land and building the Church, should be thrown upon the congregation and the missionary. \* \* \*

#### LARGE CONGREGATIONS.

“I cannot as yet tell what our congregation will be. The Church at Ambohitantely, to which I have ministered since my arrival, has consented to unite in forming the new Church. I have had given to me a list of forty-six members who are seeking dismission from Analakely. There will also be a few from the other Churches. On Sunday the chapel was crowded both morning and afternoon; many, indeed, had to remain outside or go to other churches. There was, too, a larger number of heathen hearers at the doors and windows than I have ever seen at any other place. Many of these stayed for a great part of the service. As this is almost the only way in which we directly reach the *heathen* population, this fact gives hope of special usefulness as a really missionary Church.”

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### CHINA.

#### PEKING.

THE friends of the Society will read the following Report by the Rev. JOSEPH EDKINS, of his labours in the capital of China, with wonder and thankfulness. When it is remembered that only three years since the multitudinous population of PEKING had never heard the joyful sound of salvation from the lips of a Christian missionary, we cannot but regard the facts detailed in this Report as evincing the special power and grace of God in the conversion of upwards of twenty Chinese and Manchus to the faith of Christ. We are especially encouraged by the fact that, from these native converts several have already proved faithful helpers to the truth; and may humbly, but confidently, cherish the hope that even in Peking “the little one will become a thousand.”

It is additionally gratifying to reflect, that the Mission of our Society is but one among the several Institutions, British and American, whose agents in Peking are labouring in love and union for the advancement of the same sacred cause. May the grace of the Holy Spirit be yet more abundantly vouchsafed upon their united labours!

## AUSPICIOUS COMMENCEMENT OF THE MISSION IN PEKING.

"Peking, August 8th, 1864.

"MY DEAR BROTHER,—Since I wrote, giving you an account of the state of the Mission in Peking in January last, there has been a good measure of prosperity granted us. To conduct uninterrupted missionary labour in this great city is a privilege highly to be appreciated. In former years, if the imagination presented itself of public preaching in Peking, it was too romantic to be entertained. But when, at the end of 1860, the allied armies marched up from Takoo, the presence of Protestant missionaries here became possible. We see the action of Providence in the opening of the gates of this city to the messengers of the Gospel. Our devoted friend Dr. Lockhart was early on the ground, and the hospital he established three years ago paved the way admirably for further movements in advance. It was nine months after this auspicious event that, in the summer of 1862, I began public religious instruction within the walls of the hospital. This continued till the summer of 1863, when I commenced some quiet movements in the suburbs. A Tien-tsin convert of unassuming and grave deportment visited many of the outlying portions of the city with copies of the Scriptures. In one journey, near a busy gate in the west part of the Tartar city, he met an old Manchu who knew the Roman Catholic doctrines. He was impressed with what he heard from the Bible distributor, ultimately he became a convert, and has been of great assistance since in the formation of a preaching station in his vicinity. His position as an office-holder in the emperor's household, and his extensive acquaintance with young Manchus, gave him an influence which he has used well, adding to the number of our auditors and the readers of our books. Near the end of last year the Tien-tsin convert *Mau* was able to obtain, first a room in a temple, and then a house, through the assistance of the convert just mentioned, which was the beginning of regular work in the west city; for the building, while used as a dwelling-house, was also intended as a chapel.

## EARLY AND HOPEFUL CONVERTS.

"For a period now extending to between eight and nine months, daily preaching has been carried on in that important part of Peking, without appearance of displeasure or hostility in the behaviour of any one who has witnessed it. In addition to daily instruction imparted to all comers in the afternoons, the preacher, who has proved himself to be very faithful and useful, has held meetings for prayer every evening. I have visited the station on most sabbath days myself, and have uniformly been much gratified with the extent and decorous behaviour of the auditory. Eight persons who have been brought to the knowledge of the truth, principally at this station, have now been baptized. Most of them are young Manchus. Two are employed to write in Manchu and Chinese in public offices. Three belong to the household of Prince *Le*, who distinguished himself by remaining at his post courageously, at the time when our troops were besieging the city. The emperor fled to Jehol, and the princes to the western mountains; but this prince, by staying in his palace, showed something of the bravery of his ancestor, who was named Prince of Corea, for effecting the conquest of that

country in the seventeenth century. Two others are relations of the old man first baptized. The eighth is an old schoolmaster—a Chinese.

“As I mentioned when writing in January, a school has been commenced at our second preaching station, half an English mile from the hospital. The father of one of the scholars has since become a Christian. A Manchu officer residing in the neighbourhood, and a Chinese from Tien-tsin, have also been baptized as the first fruits of this effort. A special agency for women has lately been commenced at the school. Efficient and unexpected aid has been rendered in this department by one who has warmly at heart the cause of Missions. Linked to us only by the desire to see Chinese women converted to Christianity, she has encouraged by her presence the formation of a female class, and shown a deep interest in the individual members of it. There are now about ten regular attendants. They form, with other women, a part of the sabbath congregation, and the conversion of some of them is highly probable. The principal speaker is the mother of the schoolmaster. She, with her two sons, were till recently Mohammedans. Seeing her sons one after the other embrace Christianity, she has herself become favourably disposed to it. One of her sons sits by to prompt her while she teaches. Several of the women come because they have sons in the school—an instance of the beneficial effect of a charitable institution like this in extending the influence of the Gospel among the parents and neighbours.

“From the hospital, now under the care of Dr. Dudgeon, the number of patients who have been baptized during two years is six. One hospital servant has also been received. Among the six a converted Mohammedan was appointed last winter, as already mentioned, to be schoolmaster; and his brother has given up his opposition to Christianity, and also joined the ranks of the Lord’s servants. His abilities mark him out as capable of becoming a useful native helper. I have received him, with one of the Manchus, to go through a course of preparatory study as assistant preachers. This converted Mohammedan was, previous to his baptism, attacked on one occasion by a drunken neighbour in front of the chapel, and wounded in the head. When receiving the provocation and injury, he behaved in a Christian-like manner, expressed his pleasure afterwards at suffering for the Gospel’s sake (the offender being an avowed enemy to the preaching of the truth), and frankly forgave the wrong, when the wrong-doer confessed his fault.

“Three of the hospital converts have returned to their homes in the country, carrying with them Christian books, and we hear from them occasionally.

“The whole number received here is *twenty*. Three of the Tien-tsin converts are still here, assisting in the work of the Mission.

#### CHARACTER OF THE AGENCY REQUIRED FOR CHINA.

“I have only to speak now of the need of reinforcements. The operations of the Mission are likely to extend. The hospital is near the centre of a population spread over at least seventeen square miles of houses. It will be easy to form new preaching stations as native helpers offer themselves. The existence of this vast field for the Gospel, with its more than a million inhabitants, would be a sufficient argument to urge upon the attention of the Directors. More help is needed for superintending stations and training preachers. But I must say here, in addition, that many of our countrymen



who hold high posts in China are faithless in regard to the grand issue of our operations, unless we work with such appliances as will affect the literary thinking class of the Chinese. In China the native literature and philosophy are paramount in their influence. Our countrymen think that philosophy must be met by philosophy, literary skill by literary skill, and classical lore by classical lore. They think that men of superior minds and scholarly education should be induced to come to China, first, to spend ten years in acquiring a facile command of the native language as spoken and written, and then proceed to compose suitable treatises on Christianity, adapted to instruct and convince the learned classes in the country.

"I do not believe in this theory; but it is held by many whose opinions are worthy of respect. And, besides, we all agree that all talents should be devoted to the service of God. If men of shining abilities and the faculty of adaptation in a rare degree should come here, they would find a sphere highly agreeable and highly important. They would have the opportunity of labouring for Christ's cause in one of the high places of the field. Scholars from all the provinces come here, and the missionary may dispute with them as soon as he has gained the power to do so. High officers of Government find their way to the hospital, and our books find their way into the palace. Representatives of all the adjacent Asiatic nations are found here, speaking their respective languages. Men content to study patiently, and possessing the faculties of acquisition, retention, and expression, loving Divine truth and zealous in its propagation, apt in teaching, and exhibiting power in convincing—if they come here, may run a bright career.

"Missions take their place before all speculations and philosophical theories upon them. We do not come out among the heathen to carry into effect a philosophical theory, but to follow in the footsteps of our Lord, His apostles, and all faithful missionaries, in seeking to bring back a lost world to God. We want no better theory than this. But we do need men of intellectual and moral power to join us in the inviting field now presented in China, and especially in its metropolis.

"Mrs. Edkins joins me in kindest regards.

"I remain, very truly yours,

(Signed)

"JOSEPH EDKINS.

"REV. DR. TIDMAN."

Among the wonders of the Chinese capital, the most wonderful is the "ALTAR TO HEAVEN," described by the REV. JONATHAN LEES in the journal of his first visit to Peking. It is difficult, indeed, to form, from any description, an adequate conception of this spectacle; and when it is remembered that these surprising objects of power and skill were originally dedicated to the services of religion, the whole scene is adapted to awaken both admiration and regret, that a people distinguished by civilization and art should have been the victims of a system of idolatry so splendid, and yet utterly powerless, for the improvement of their hearts or their character.

"After breakfast," writes Mr. Lees, "two or three of our party went to the 'ALTAR TO HEAVEN.' It is impossible to reproduce in language one's



feelings on visiting such a place. To me it is of all others in China the most intensely interesting, not merely on account of the rare artistic taste shown in the design and its execution, but on account of its being the sole remaining memorial of the ancient *Monotheism* of China. As I stood in the slaughter-house, and walked along the long covered way by which the victim was led to the altar, and, above all, as subsequently I stood upon the magnificent south altar, with all its associations, and looked round on the groves and temples, with the blue sky overhead, of which their glittering roofs were intended to remind me, I felt how strong was the impulse to worship, and how grand, defaced and mingled though it be by the accumulating superstitions of ages, is the traditional faith in the 'Supreme Ruler,' of which all these things are symbols.

"I attempt no description either of this or of other Peking 'lions;' one would need to write a book, and a great deal has already been well said. I extract a few lines from Sir John Davis's 'The Chinese,' which is one of the best books for friends at home to read as a popular summary of information on China:—

"'The ALTAR TO HEAVEN' stands in a square inclosure, measuring about three miles in circuit, near the southern wall of the Chinese city. The terrace (the altar itself) consists of three stages, diminishing from 120 to 60 feet in diameter, each stage being surrounded by a marble balustrade, and ascended by steps of the same material. Towards the north-west of the inclosure is the palace of abstinence, where the Emperor fasts for three days preparatory to offering sacrifices to heaven at the winter solstice. On the other side of the great central street leading to the Tartar city, and just over against the 'Altar to Heaven,' stands the 'Altar to Earth.' This square inclosure is about two miles in circuit, and contains the field which is annually ploughed by the Emperor and his great officers, and the produce reserved for sacrifice.'

"I may add, that Sir John cannot have visited the place himself, or he would have spoken of the slaughter-house, with its enormous pans for flaying the bullocks used in sacrifice; of the covered way, most elaborately painted, along which the victim is led in solemn procession to the place of burning; and of the smaller temples, marble and bronze, with their magnificent roofs, in which the tablet to Shang-ti, and those of the Emperors, are placed. The altar is wholly distinct, and at some distance from these. On the great day the tablets are brought out and arranged upon the altar, that of Shang-ti being in the centre, and the Emperor then, surrounded by high officers, in his own name, and as representing the people, worships the Great Supreme. The park, in addition to the avenues already named, contains many fine old trees, and has a fine herd of black cattle reserved for sacrifice, which we saw.

"30th.—We visited the famous *Wan-shen-shan* (hill of a ripe old age), or Water Palace. This is ordinarily called the *Yuen-ming-yuen*; but the truth is, that the true *Yuen-ming-yuen* is several miles distant. The whole, however, may be considered as one—an immense garden, probably fifteen miles round—and the whole was desolated by our troops; but the rest is closed to visitors. Much as I had heard of this place, I was not prepared for such magnificence. Advantage has been taken of site, &c., to form a spot of unrivalled beauty, even in ruin, and it is hard to imagine a scene more lovely than this must have been in its prime. There is one main hill, and this has been literally

sprinkled with temples, grottoes, columns, and statues. It is thickly wooded to the summit, and the many-coloured tiles glitter in the sunbeams like countless gems. On the south side is a lake dotted with little islands, the largest of which has a mimic temple, and is joined to the shore by a beautiful bridge of marble, on the columned balustrade of which are sculptured lions, each different. Close by this bridge, now inclosed in a loose stone wall, which hides it from those who are not forewarned, is the image of a fine cow, of great size and fine workmanship, made of bronze. The hills around are all carefully decorated: on one a pagoda, on another a temple, and so on. Smaller bridges and terraces abound.

“On entering the gateway, two immense bronze lions in front struck us as masterpieces of skill. The minuteness and richness of the work upon them is astonishing. They are, too, of great size.

“Ascending the shoulder of the hill, the first ruin is that of a marble temple to Buddha, which once inclosed a statue seventy feet high. Here and there a bit of richly-carved walling still remains. From this spot, and again as we mount, we catch delightful glimpses of scenery, the hill being terraced on every side. We hastened to the porcelain temple, which has escaped the general ruin. It is a marvellous structure, covered from top to bottom with vari-coloured tiles, each of the larger ones having a little image of Buddha on it—a fac-simile of the larger idol inside. There were fifteen or sixteen hundred of them. This temple crowns the hill.

“Right in front, and covering a large part of the southern part of the hill, is a terrace at least 200 feet in height. In ascending, we first come to a sort of platform on which *has* stood another shrine—in ruins now—and a double staircase. The stones in the wall are beautifully laid, and the effect from below is wonderful.

“Turning a little to the west, we again mounted to an elegant marble temple, which is in front of another marvel—a copper temple. All is metal, most exquisitely wrought—walls, windows, doors, and roof. The way in which the wood-work, &c., is imitated is as surprising as the idea is unique. Its value must be enormous. Further on I came to the ruins of a little marble shrine, and then wandered *through* the hill, which is here hollowed out ingeniously into winding chambers, so that one hardly knows how much is artificial and how much in its natural condition.

“Rejoining the party, we found the remains of a yet larger building on the low ground, huge copper gods lying broken on their faces, and two rows of smaller ones on either side, yet erect.”

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## INDIA.

### CALCUTTA.

#### CONVERSION AND BAPTISM OF A BRAHMIN YOUTH.

OUR Brethren at Calcutta have been again encouraged in their labours by the conversion of a young Hindoo Brahmin named NIRUNJUN CHATTERJEE, brought to the knowledge of the Saviour, and the public profession of the

Gospel, under all the difficulties and trials with which such a profession is invariably attended. The course of Christian education pursued in the Institution at BHOWANIPORE has been greatly honoured, by the blessing of God upon many of its pupils; and from among the intelligent youth who have been brought to the knowledge of the true God, and the enjoyment of salvation, within its walls, several are now faithfully engaged in making known the Gospel to their countrymen. And when we form a just estimate of the sacrifice of property, rank, and social endearments which they make, and the obloquy and cruel persecution to which they willingly submit, we can well understand the life and power in which their character, as well as their ministry, stands invested before their countrymen.

“Bhowanipore, Calcutta,

“September 21st, 1864.

“MY DEAR SIR,—I had the privilege, six weeks ago, of baptizing another young Brahmin. Though such baptisms are becoming so frequent as to have no interest for their rarity, still, each case has some interesting peculiarities. As you are glad to receive, from time to time, accounts of young converts in our Mission, I am pleased to be able to send you a copy of the statement read in Union Chapel, previous to the rite being administered; and I will add that my satisfaction in sending the account is increased by the fact that the last six weeks have confirmed us in our confidence in his intelligence and sincerity.

“NIRUNJUN CHATTERJEE, son of Anondo Chunder Chatterjee, was born at Shorshund, Behala, in the Bengalee year 1255, *i.e.*, sixteen years ago. He is of a high-caste family; hence his maternal grandfather had thirty-six wives, and his maternal great-grandfather had one hundred and sixty. He was married to thirteen of them in one night, and at his death eleven perished on the funeral pile.

“Nirunjun went to the Government-aided Anglo-Vernacular School at Shalkea, near Howrah, in 1857, where he read for about three years. Afterwards he read in the Mohish-tollah Government-aided School for about a year; and after that in the London Mission School at Behala for about two years. He left school in November, 1863, and entered the accountant's office of the East Indian railway at Howrah.

“After reading for about four or five months in the Behala School, he became convinced that there was something good in Christianity. By reading the Bible and the Evidences of Christianity, both at school and at home, he felt the truth, and in March, 1863, came to Bhowanipore, and said that he wished to be baptized. The missionary whom he saw advised him to wait, promising to give him instruction, and in due time to baptize him. His father, on hearing that he had expressed a wish to be baptized, rebuked him severely, took away his Christian books, and for some weeks kept him from school, and from all intercourse with Christians; and though he permitted him to go to school again for a few months, fearing lest he should become a Christian he took him away, and sent him to the railway office at Howrah.



“Nirunjun visited Bhowanipore at intervals; but, owing to the difficulty of doing so, his visits were not frequent. Still he continued his visits, though often much chided by his father. Some short time ago he had a dream, in which he thought a strange-looking person came to him and rebuked him for his lack of sense, saying, “Why do you delay to be baptized? Go to Christ at once, lest you should not be saved, but go to hell.” The dream was so vivid that he immediately awoke and looked about, thinking that it was somebody speaking to him. It left his mind very uneasy. After some days of anxious reflection on the events of the last two or three years, he determined to be baptized with as little delay as possible. He renewed his intercourse with his Christian friends, and on Thursday last came for baptism. Since Thursday his father, brother, and friends have talked much with him. On Friday he was sorely tried for three hours. If he obeyed Christ, he must disobey his father—if he obeyed his father he must disobey Christ. He chose to obey Christ. Has he not done right? Christ said, “Think not that I came to send peace on earth: I came not to send peace but a sword. For I came to set a man at variance against his father,” &c.

“Nirunjun Chatterjee threw away his “pata” (Brahminical thread), a week ago, and is here now to be baptized, and thus to profess Christ before all men.”

“He stated to the congregation his renunciation of Hindooism, and his faith in the Lord Jesus Christ. You will, I am sure, join in the hope that he may ever prove faithful to the Saviour, and a blessing to his countrymen.

“With kind regards to yourself and the Directors,

“I am, my dear Sir,

“Yours ever faithfully,

(Signed) JAMES E. PAYNE.

“REV. DR. TIDMAN.”



## THE LATE DESTRUCTIVE CYCLONE AT CALCUTTA.

IN continuation of the Rev. J. E. PAYNE's narrative, published in our last number, of the fearful mortality and wide-spread desolation occasioned by the storm-wave that recently swept over the capital and the outlying district, we now subjoin some further particulars of the calamity, furnished by Mr. Payne, but from which it will also be seen that the people of India have, in token of their sympathy for the sufferers, promptly raised for their relief the munificent sum of £20,000. While we mourn over the prevalence of natural and moral evil, it is a profitable exercise to note how, as in the present instance, great calamities not unfrequently give occasion for the exhibition of extraordinary acts of self-sacrifice and active beneficence.

“Bhowanipore, Calcutta, 3rd November, 1864.

“MY DEAR SIR,—A fortnight ago I sent you some brief notes on the desolation wrought by the storm-wave in the late cyclone, and I told you of the efforts being made to afford relief to the sufferers. The subscriptions



have already amounted to about £20,000—a sum sufficient to meet the distress so far as it is possible to relieve it by benevolent effort. Since I wrote to you a second Relief Expedition was sent down the river Hooghly to the Bay of Bengal. I had the privilege of being a member of it. We had a Government river-steamer to supply the people on the banks of the Hooghly, and a steam-tug was sent after us, in which we went to the bay. This second expedition extended much farther than the first, and all that I said about the loss of life and the destruction of property might be repeated and intensified as to extent and degree. Wherever the wave dashed over the embankment and rolled across the country from five to ten miles inland, the tale of destruction is short but terrible. The houses have all been swept away, and all their materials carried for miles by the wave. Considerably more than half—I consider three-fourths—of the people have perished. The survivors have all been saved by clinging to floating roofs or to the tops of trees. The cattle and boats are nearly all destroyed. The people's clothes have either been washed away or torn to pieces, as they lashed themselves to trees with them. The food has been all injured, so that half-rotten rice is the only article of subsistence they have.

“This state of absolute destitution is true in reference to many thousands of survivors, whilst they mourn over perhaps forty thousand dead relatives and neighbours. A third expedition will start five days hence, with as much food and clothing as the steamer can take, and I have been asked to assist in it. The Government is making arrangements to establish public works in the distressed parts: that done, all urgent need will be supplied, and the necessity for giving food and clothing will be considerably lessened. There is a suggestion to send materials for houses to the parts most thoroughly swept. If it be acted on, probably ten thousand houses will be built, and the cost of each will interest you. To build a house with one room, fifteen feet long, ten wide, and fifteen high, the estimate is £1 8s. 3d.

“On hearing of this great calamity, probably the benevolent in England will wish to send subscriptions to aid in relieving the distress. Should such be the case, let me assure you that not a penny need be sent from England, as the prompt and generous benevolence in India is abundantly sufficient.

“With kind regards to yourself and the Directors,

“Believe me, yours truly,

(Signed) “JAS. E. PAYNE.

“REV. DR. TIDMAN.”

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## TRAVANCORE.

### CHRISTIAN LIBERALITY OF NATIVE CONVERTS.

THE REV. JAMES DUTHIE, Superintendent of the Institution at Nagercoil for training Native Evangelists, having succeeded to the temporary charge of the neighbouring district of JAMES TOWN, in the room of the Rev. J. F. GANNAWAY, at present in this country, has furnished an account of a recent visit he paid to the district. From this statement it appears that, in

proof of their attachment to the ordinances of the Gospel, the people, out of their very scanty resources, and over and above their subscriptions for other purposes, have raised towards the erection of a new and central church the liberal contribution of £210 sterling—a sum truly wonderful when it is considered that the congregations in Travancore are almost exclusively drawn from the lower castes, and have barely the means of providing the necessities of life.

“Nagercoil, November 2nd, 1864.

“MY DEAR DR. TIDMAN,—Yesterday we held the Annual Missionary Meeting at the head station, James Town. A large concourse of people assembled. The speeches made by the native agents were among the best of the kind I have heard, and the contributions amounted to 240 rupees (£24). There is at present no church or chapel at the head station, which is a great drawback to the holding of general meetings; so we had to erect a large temporary shed for the purpose. The necessity of having a large central church at this station has long been felt, and after the arrival of Mr. Gannaway it was resolved that the work should be commenced without further delay. There were no funds in hand available for the purpose; but the people came forward with a ready and willing mind, and pledged themselves to give to the good work according to their ability. Since assuming charge of the district, I have made particular inquiry into this matter, and I find that the promise then given has been very faithfully kept. According to a statement prepared, and which was read yesterday at the meeting, it appears that the people, over and above what they have contributed for other purposes (which in two and a half years amounts to about 2800 rupees (£280), have during this period raised for this single object, by monthly and weekly subscriptions, varying in amount from one-eighth of a penny to threepence or fourpence, the *astonishingly* large sum of 2100 rupees (£210). Through their very eager desire to see this object accomplished, I believe the people have in many instances *exceeded* the limit of their ability.

“The building commenced by Mr. Gannaway, and now in process of erection, is designed to accommodate some 1500 or 2000 people. The walls have reached a height of about ten feet, and, when finished, it will be one of the finest churches in our Travancore Mission. The zeal of the people has, I fear, somewhat abated of late, or, rather, their zeal is as great as ever, but I believe the undertaking is felt to be of a magnitude quite beyond their unassisted endeavours to complete. I am not able to say how much will still be needed to finish the work, but I believe it cannot possibly be under £250 or £300. I do not know whether any appeal inserted in the “Chronicle” would be approved of at present; but I believe, if ever there was a case *deserving* help and encouragement from English Christians, this is one. The people themselves have done more *in the time* for such an object than has yet been done in any part of the Indian Mission-field; certainly, no such amount as £210 has ever before been raised in *our* Mission, nor in any other with which I am acquainted, by people all of whom are very poor. The work is evidently too much for themselves alone; the *speedy* completion of the building is very necessary, and, in a case such as this, I do not doubt

there are many friends who would render a little help were the matter brought to their notice.

"Believe me, my dear Dr. Tidman,

"Very faithfully yours,

(Signed)

"J. DUTHIE.

"REV. A. TIDMAN, D.D."

### DEATH OF DR. WILLIAM WELLS.

To the mournful list of promising missionaries called to their rest in the spring-time of life, we have to add the name of one who, had he lived, would in all probability have achieved a high position on the roll of distinguished men who have devoted their time and talents to the cause of Christian philanthropy. Dr. Wells, whose sudden and very unexpected removal we deplore, was a young man of superior cultivation and acquirements, and had prosecuted his studies for the medical profession with singular ardour and success. But no prospects of advancement in his native country could alter his settled purpose of devoting the noblest energies of life to the service of Christ among the heathen. Having been appointed, in the capacity of a *medical missionary*, to the Society's Station at Hankow, in the north of China, Dr. W. sailed for Shanghai, *en route* for his destination, in the ship "Antipodes," on the 13th July ult., being then, apparently, in the enjoyment of excellent health; but, in the mysterious providence of God, he was taken suddenly ill on the voyage, and fell calmly asleep in Jesus on Saturday, the 15th October.

The particulars of this affecting event are given in the following extract of a letter from the captain of the "Antipodes," addressed to the father of our lamented young friend:—

"Straits of Sunda, 21st October, 1864.

"Mr. Wells.

"DEAR SIR,—I am very sorry to have the painful duty of informing you of the short illness and sudden death of your dear son, Dr. Wm. Wells; he departed this life at 8 A.M. on Saturday, October 15th. On the Friday evening he was sitting at the table with us all reading, and seemed in much better spirits than usual; he retired to his room about half-past 8 or 9 o'clock, wishing us all good night. The next morning I went to see him, and saw immediately that he was fast approaching his end. I called the chief officer into the room, and asked your son a few questions as to his being prepared to die. He seemed to think he was not going to die, up to the last. He, however, said—'If it should be God's will to take him away, he was quite prepared to go.' I asked him if I should acquaint you with his dying prospect. He said that you were well aware of that fact. He died peacefully, without a groan; his soul went to that Saviour whom he had so truly loved and served. He endeared himself to me, and to all on board, by his many amiable qualities, and his loss is very deeply regretted. It



must be a great consolation to you, and all his friends, to know that he was ready. I do not know the cause of your son's death, but I am of opinion that it was disease of the heart, as he complained to me, the morning before he died, of a slight pain in the left breast. The last words he spoke were to express his thanks to me and to the chief officer, for our kindness and attention . . . .

"I remain, dear Sir,

"Yours very respectfully,

"HENRY COLES."

### DEATH OF THE REV. SAMUEL P. ELLIOTT.

It is with deep regret we have to announce that another young missionary, the son of the late Rev. WM. ELLIOTT, himself being distinguished among the labourers for Christ in South Africa, has, in the inscrutable providence of God, been suddenly removed from the land of the living, and under circumstances peculiarly affecting. Our young friend, who was born and educated in the Cape Colony, became at an early period of life a member of the Church under the pastoral care of the Rev. WM. THOMPSON, at Cape Town, and, by his exemplary conduct and disinterested labours in the cause of the Gospel, won the esteem and affection of his pastor and other friends. Less than a year ago Mr. Elliott, with the cordial sanction of the Directors, was ordained to the missionary office, and appointed to the charge of the station at DYSSSELDORP, to which the general oversight of another at HOPE TOWN had recently been added. In these important spheres of Christian effort our young friend laboured with singular devotedness and perseverance until arrested by the messenger of death. He was called to his rest and reward on the morning of the 5th November, after a short attack of illness—supposed to be diphtheria; and what renders the visitation the more afflictive, particularly to his mourning widow, is that two of his children were carried off by the same complaint and buried by the side of their father.

The following particulars are furnished by the Rev. William Thompson:—

"It is my mournful duty to convey to you tidings of the death of our devoted young brother the Rev. S. P. Elliott, who less than a year ago was ordained over the native Church at Dysseldorp. The Rev. B. E. Anderson wrote me on the 5th November as follows:—'I scarcely know what to say;—my dear brother Elliott is no more; he died this morning of white sore throat, and was ill only four days. What a mysterious act in God's providence—a man in the bloom of life, in the midst of a useful and happy career in the service of his Master, still extending his labours of love, and planning for further usefulness, to be cut off as it were in a moment. But we will bow in submission to the will of God. Poor Mrs. Elliott, I deeply feel for her. Again, when I think of my late dear brother's charge, and the work he has left behind him, the thought is overwhelming to my mind. Do write and come to my assistance.'



"The following extract from a letter of Mr. Atkinson to myself, dated the 14th inst., will be read with a melancholy interest. 'What a heavy and unlooked-for stroke! What a calamity for his poor widow, followed too, as it has been, by the death of her two dear children. One, the youngest, was buried in the same grave with her father; and Jessie, the second, was taken ill last Tuesday, and died on Saturday afternoon about three o'clock. Yesterday we went to Dysselsdorp, and interred her remains by the side of her father and sister. It was very sad to see the desolate dwelling, the empty study, and the vacant desk in the chapel. Only eleven months had passed since I was there at the ordination. All was then joy and hope: now gloom and sorrow. You will not wonder that I felt it deeply. I gave an address at the chapel, but it was with difficulty that I could control my feelings. Mr. Anderson prayed at the grave. The people sang a hymn on our way to it, and the school children another at the grave. It was solemn and sweet. Our dear friend Mrs. Elliott has borne up under it all most wonderfully. It is really surprising to see her so calm and composed.'

"I have known," adds Mr. Thompson, "our dear brother Elliott from boyhood; and that, too, intimately. Soon after connecting himself with the Church under my pastoral care, he laboured very diligently in the Barrack Street Schoolroom, where his ministrations among the coloured people were very acceptable, and I believe not without fruit. He made great sacrifices of convenience and strength to attend to this labour of love. When he relinquished secular pursuits and entered on direct missionary labour at Dysselsdorp, his zeal and devotedness were most marked. The death of the Rev. T. S. Hood left Hope Dale without a minister, and our young brother added this to his already sufficiently arduous charge. He had secured a site for a new chapel at Hope Dale, and was making arrangements for a bazar to be held on the day on which the foundation-stone should be laid. In a letter to myself, under date 8th October, referring to an alteration in his plans, he wrote:—'You will think me very changeable in this matter, but I am not; I am merely studying the interests of my Church.' His energy and well-directed zeal will appear in another extract from the same letter:—'Our Port Elizabeth meeting was a very pleasant and profitable one, and I am very thankful I went. Kolbe will be able to give you, *viva voce*, an account of all that took place. I collected upwards of £40 for Hope Dale at Port Elizabeth . . . When I purchase timber in Cape Town, may I draw on the London Missionary Society on account of the £50 grant? Pray let me know, as I wish to purchase at once.' Might not our devoted young brother, in the spirit of the 'man after God's own heart,' have said—'As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: but God said unto me, Thou shalt not build an house for my name.' And yet, although his ministerial career had not extended over three years, there is good reason to believe that our departed friend had been the instrument of building some living stones into the spiritual temple of our God. May we not then say, 'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'"

*(From the importance and urgency of the object, we are induced to repeat the following Appeal.)*

APPEAL OF THE DIRECTORS  
TO THE FRIENDS OF THE SOCIETY, AND ESPECIALLY TO THE  
JUVENILE CLASSES, FOR FUNDS FOR THE  
PURCHASE AND OUTFIT OF A NEW MISSIONARY SHIP.

THE intelligence conveyed in our number for November last, of the wreck of the "John Williams" off Danger Island, in the South Pacific Ocean, has been confirmed, with all the attendant circumstances then given, by the arrival of Captain Williams in this country. We are thankful that the Captain's personal assurance confirms the report formerly made of the merciful rescue both of the passengers and the crew, their kind reception by the natives of Danger Island, and their prosperous voyage homeward.

The necessity of providing a missionary ship to succeed the "John Williams" is a conviction which has been strengthened by the experience of twenty years, during which that messenger of mercy ploughed the southern sea, and carried the tidings of heavenly love to the cruel and degraded savages by which its numerous islands are peopled. No substitute for a missionary ship can be found; that is, no hired vessel, navigated by an ordinary body of seamen, could in like degree insure the comfort of the missionaries, the confidence of the natives, and the advancement of the missions.

The Directors have therefore felt constrained promptly to apply to all friends of the Society, and especially to the young, whose zeal and liberality have never failed, to be up and doing, that another "John Williams" may be sent forth from our shore, as early in the ensuing spring as may be found practicable.

The friends of the Society, and especially the children, both of Polynesia and Australia, have already set an example to the children of Britain. The first offering for the new ship was made by the native youth of Danger Island, while the missionaries and passengers were refugees among them, and Mrs. Williams was intrusted with their contributions, amounting to £3 5s., to place in the hands of Dr. Tidman. The children of Samoa, and the native Christians also, began to collect funds as soon as they heard of the calamity which had befallen their old and much loved vessel; and the Christian youth throughout the several Colonies of Australia have for many weeks past been zealously engaged in the same labour of love.

In making these gratifying statements to our young friends, we have no misgiving as to the renewal of their generous efforts on the present occasion. Already numerous and urgent applications have been made at the Mission House by the superintendents of Sunday schools, and the friends and guardians

of our youth generally, for intelligence and other means for obtaining contributions. Many thousand collecting-cards, books, &c., have been sent forth; and we doubt not that, by the close of the present month, we shall have to announce such progress as will give assurance of early and entire success.

It is impossible at the present time to state the cost of the future "John Williams," but certainly not less a sum than *Five Thousand Pounds*, exclusive of the amount for which the lost vessel was insured, will be required to provide a new ship with an adequate outfit.

### ARRIVAL OF MISSIONARIES.

Rev. W. E. Cousins, from Madagascar, December 10th.

Rev. S. R. Ashbury, from Mirzapore, East Indies, December 10th.

Rev. James Sewell and Mrs. S., from Bangalore, and Rev. J. F. Gannaway and Mrs. G., from Travancore, East Indies, December 19th.

### ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following:—

For Madagascar Mission:—To the Ladies of Horton Lane Chapel, Missionary Working Society, Bradford, for a Parcel of work, &c.; To the Ladies of the Victoria Street Congregational Missionary Working Society, Derby, for a Parcel of clothing, &c.; To Mrs. Millsom, Southport, for a Box of Useful articles.

For Rev. R. Moffat, Kuruman:—To Mrs. Marshall, Louth, for a Box of clothing and useful articles.

For Rev. R. B. Taylor, Cradock:—To Friends at Hanover Chapel, Peckham, and at Counter Hill, New Cross, for a Box of clothing and useful articles; To the Beccles Missionary Working Society, per Mrs. Flowers, for a Box of useful articles.

For Rev. W. Hillyer, Jamaica:—To the Myddleton Road Juvenile Missionary Society, Dalston, for a Parcel of clothing.

For Rev. A. Lindo, Jamaica:—To the Blackheath Ladies' Missionary Association, for a Case of useful articles, value £25.

For Mission at Almorah:—To the Ladies' Working Society, Kensington, per Mrs. Newton, for a Case of work, value £66.

For Zenana Mission, Calcutta, per Miss Mullens:—To the Ladies of Carr's Lane Missionary Working Society, Birmingham, for a Case of useful and ornamental articles.

For Mrs. Corbold, Madras:—To the Missionary Working Society, Downing Street, Cam-

bridge, for a Box of clothing and fancy articles.

For Rev. W. E. Morris, Tirupoor:—To friends at Horbury Chapel, per Mrs. Robinson:—For a Box of useful articles, value £40; To Isaac Wilkinson, Esq., Egham, for a Box of clothing and useful articles; To the Haverstock Chapel Juvenile Association, per Miss Hartland, for a Box of clothing and useful articles.

For Rev. G. O. Newport, Pareychaley:—To the Working Society, Redland Park Chapel, Bristol, for a Parcel of clothing; To Friends at Cheshunt, per Mrs. Hill, for a Parcel of clothing.

For Mrs. Porter, Cuddapah:—To Friends at Cheshunt, per Mrs. Hill, for a Parcel of clothing.

For Rev. J. Bradbury, Berhampore:—To Miss Cotes, Barnsbury Park, for a Box of clothing and useful articles.

To J. Nunneley, Esq., Burton-on-Trent, and to Mr. S. C. Walker, Leeds, for Boxes of Books; To Mr. F. Jones, Sheffield; To Mrs. F. Smith, Thurlow Road, Hampstead; To Miss Wren, Ilfracombe; and to Mrs. Bell, Reedness, near Goole, for volumes and numbers of the "Evangelical" and other Magazines, &c.

The Rev. J. L. Green, Tahaa, gratefully acknowledges two Boxes of wearing apparel, value £10, from C. H. Fysh, Esq., Melbourne.



### MISSIONARY CONTRIBUTIONS.

*From 18th November to 17th December, 1864.*

S. W.	5 0 0	Sunday School Children.	<i>Penrith.</i>	Mr. C. Hull	1 0 0
J. Cuthbertson, Esq.	10 0 0	Frank and Alice	Rev. William Brewis.	Mr. R. Raine	1 0 0
Moravian Missionary Association		Eustace	Collections	Mrs. J. B. Robinson	1 0 0
per Ship	20 0 0	Annie Eliza Moore	Sabbath School	Mr. C. Hendon	0 10 0
W. J. Hare, Esq., per Mr. E. Hough, for Madagascar	0 10 0	Maurice Dimmock	Missionary Basket	Mr. J. B. Robinson	0 10 0
		Joseph Fleet	<i>Temple Sowerby,</i>	Mr. W. B. Robinson	0 10 0
		William Newman	Collection	Mrs. Manlove	0 10 0
		Emily Griffin	Subscriptions & Donations.	Mrs. Hurst	0 10 0
		Louisa Simmons	Rev. W. Brewis.	Miss Howden	0 10 0
<i>Guildford Street Welsh Chapel.</i>		Lucy Hedges	Mr. Bell	Miss Tucker	0 10 0
Contributions, per Mr. Thomas	6 0 0	Emma Allen	Mr. Edmondson,	Mr. W. Burditt	0 10 0
		Emeline Robinson	Beckes	Mr. Morley	0 2 6
		Ruth Faulkner	A Friend	Mr. Lines	0 8 4
		No Name	Mr. J. Graham	Collections	12 10 4
		Elizabeth White	Rev. G. C. Hodgson,	Ladies' Association	8 12 4
		Sunday School Box	Barton Vicarage	Sabbath School Boxes	2 0
<i>Hanover Chapel, Peckham.</i>		26l. 6s. 7d.	Mr. T. Hodgson	<i>Holy Moor.</i>	
Hatcham Sunday School, per Mr. Saunders	2 0 0		Miss Holraes	Missionary Prayer Meetings	1 19 8
			Ditto, for China	Young Men's Class	0 13 6
<i>Kingsland Auxiliary.</i>			Sir George Musgrave, Bart., Edenhall	School Box	2 3 4
Sunday School	21 0 0		Mrs. Wauchope, Dacre Lodge, for the Poor Christians in Madagascar	Exs. 33s.; 40l. 7s. 4d.	0 9 7
<i>Stepney Meeting.</i>			Missionary Boxes.		
Juvenile Auxiliary, per Mr. Halsey	13 0 0		Misses Brewis	J. Denston, Esq., Treasurer, Victoria Street Chapel.	
			Mrs. Bardgett	Rev. W. Crosbie, M.A.	
<i>St. John's Wood Chapel.</i>			Miss A. Barton	Miss Brentnall, Secretary.	
T. Morgan, Esq. (D.)	10 0 0		Miss Mary Beattie	Collected by Miss Denston.	
			Master Frank Graham	Mr. Joshua Denston	5 0 0
<i>Robert Street, New Cut.</i>			Miss Margaret Irving	Mr. John Denston	2 10 6
Sunday School	0 14 6		Miss Susannah Irving	Miss Denston	2 10 0
			Miss Fanny Johnstone	Mr. Kirtley	0 10 0
<i>BERKSHIRE.</i>			Miss Harriet Kirkbride	Mr. Bottomley	0 10 0
<i>Hungerford.</i>			Mrs. Moffat	Mr. Harkness	0 10 0
Legacy of the late Ambrose Lanfear, Esq.	50 0 0		Miss Monkhouse	Sums under 10s.	0 10 0
			Mrs. R. Nicholson	Collected by Miss Brentnall.	1 0 0
<i>BUCKINGHAMSHIRE.</i>			Miss Page	Sums under 10s.	2 4 0
<i>Dinton.</i>			Mrs. Rennie	Collected by M. as Pick.	
Per Mr. J. Saunders.			Miss Robinson	Mrs. Sparkes	0 10 0
Collected by—			Miss A. Robinson	Sums under 10s.	0 14 0
Mrs. J. Petts	0 8 0		Mrs. Scott	Collected by Miss Towle.	
Miss A. B. Kingham	0 8 0		Mrs. Wm. Scott	Mr. Sparkes	0 10 0
Miss M. A. Brandon	0 15 0		Miss Jane Wilson	Sums under 10s.	1 5 4
Miss A. E. Franklin	0 7 6		Miss Wishart	Collected by Mrs. Bryer.	
Mrs. J. Franklin	1 0 0		Miss C. Workman	Mr. Bryer	1 0 0
Miss S. Plaster	0 15 6		Ex. 38s. 11d.; 44l. 15s. 0d.	Mr. Spalton, Bow-bridge	0 10 0
Sunday School Children	0 10 2		<i>DERBYSHIRE.</i>	Sums under 10s.	1 4 6
			<i>Per Rev. H. Olard, F.S.A. Bukewell.</i>	Collected by Miss Kirkland.	
<i>Missionary Boxes.</i>			<i>Per Mr. J. Thomas, Contributions, 1862 and 1863</i>	Rev. W. Crosbie	0 10 0
Mrs. J. Petts	0 2 8		Collections	Mrs. Harkness	0 10 0
Miss A. B. Kingham	0 8 11		4l. 5s. 6d.	Sums under 10s.	2 1 6
Miss M. A. Brandon	0 3 2		<i>Middleton and Youlgrave.</i>	Collected by Mrs. E. S. Adair	
Miss A. E. Franklin	0 13 9		Rev. G. Luckett.	Mrs. E. S. Adair	0 10 0
Mrs. J. Franklin	0 1 11		Missionary Sermons	Sums under 10s.	3 15 10
Miss S. Plaster	0 7 8		Ditto Meetings	Collected by Misses Kirtley.	
Supernumeraries	1 3 2		Exs. 3s.; 4l. 0s. 2d.	Mrs. Hedley	0 10 0
A Sunday Scholar	0 2 9		<i>Repton and Barrow.</i>	Mrs. Taylor	0 10 0
Ditto	0 5 7		Rev. W. D. Ingham.	Sums under 10s.	1 5 0
Annual Meeting	1 18 11		Repton Collection	Collected by Miss Gamble.	
9l. 14s. 6d.			Children's Missionary Boxes	Mr. Gamble	1 1 0
<i>Wingrave.</i>			Rurrow Collection	Mrs. Gascoyne	0 10 0
Rev. G. Moore.			Subscription, Mr. T. Bates	Mr. Prince	0 10 6
Missionary Sermons	5 2 0		Missionary Boxes.	Sums under 10s.	0 15 0
Public Meeting	2 3 7		R. Sale, Esq.	Collected by Miss H. Ward.	
Mr. Heley & Family, Subscriptions and Missionary Box	6 16 6		Miss Cocks	Sums under 10s.	4 1 0
Subscriptions, Mrs. Moore, Aston Abbott	0 4 0		9l. 9s. 10d.	Collected by Miss Owen.	
			<i>Chesterfield.</i>	Mr. Owen	1 0 0
<i>Missionary Boxes.</i>			Rev. R. W. Selbie.	Mrs. Owen	0 10 0
Mrs. J. Griffin	1 0 0		Mr. C. Tucker, Treasurer.	Sums under 10s.	1 3 0
Misses Willison	1 0 0		Mr. Carrington	Collected by Miss Alton.	
Miss Kingsley	0 18 6		Mr. Manlove	Mrs. Alton	0 10 0
Miss Elliott	0 18 8		Mr. C. Tucker	Sums under 10s.	0 10 10
Miss Griffin	0 15 0			Collected by Miss Abell.	
Mrs. Gurney, Rowsham	0 11 6			Mr. Pike	1 1 0
Miss Druce, Aston Abbott	0 18 6			Mr. B. Smith	1 0 0
Miss Twidell	0 12 1			Mrs. Abell	0 10 0
Annie Warr, Aston Mast, J. Dinmock	0 6 3			Sums under 10s.	0 9 4
	0 5 0			Victoria Street Sabbath School	28 15

<p>Regent Street Sab- bath School, less 4s. for Boys' Mis- sion School ..... 1 7 1</p> <p>Sacramental Col- lection for the Widows and Or- phans' Fund ..... 3 5 0</p> <p>Messrs. J. and J. and Miss Den- tson, for ditto ..... 5 0 0</p> <p>Missionary Sermons Value of a Box of Articles sent by the Ladies' Mis- sionary Working Society to Madag- ascar ..... 8 17 4</p> <p>118 6 11</p>	<p><b>DURHAM.</b> <i>Sunderland.</i> Fawcett Street Chapel. Missionary Sermons 19 6 4 United Public Meeting ..... 11 11 3 United Communion Service ..... 3 19 5 Exs. 61s. 6d.; 312. 15s. 6d.</p> <p><b>ESSEX.</b> <i>Ongar.</i> Collection ..... 7 0 6</p>	<p>Zion Chapel. Rev. C. Bird. Prayer Meeting ..... 6 3 0 201. 18s.</p> <p><i>Sheerness.</i> Mr. J. Morgan ..... 1 0 0</p> <p><b>LANCASHIRE.</b> <i>Bolton.</i> Duke's Alley Chapel. Rev. W. Robertson. Collections in Chapel and School ..... 14 0 7</p> <p>Mr. W. A. Fergu- son's Class in Sunday School ... 2 1 0</p> <p>John Higginbottom, Esq. .... 5 0 0</p> <p>Thomas and James Greson, Esqs. ... 5 0 0</p> <p>The Misses Cron ... 3 3 0</p> <p>Mr. J. Nicholson ... 1 0 0</p> <p>Mr. Henry Lever ... 1 0 0</p> <p>312. 4s. 7d.</p>	<p><i>Spilsby.</i> Rev. W. B. Waugh. Collections ..... 4 11 0 Mr. J. Stainton ..... 1 0 0 Mrs. G. Harrison ..... 1 0 0 Mr. J. Searby ..... 0 10 0 Miss Searby ..... 0 5 0 Boxes ..... 0 0 0 Exs. 6s.; 71. 9s.</p> <p><i>Welton.</i> Collection ..... 2 10 2 Boxes ..... 0 17 2 Missionary Hen ..... 1 6 8 52. 3s.</p>
<p>London Road Chapel. Rev. H. Ollard, F.S.A. Mr. H. Goodale, Secretary. Collected by— Miss Allport ..... 10 9 10 Mrs. Corbin ..... 5 7 2 Miss Sale ..... 4 5 2 Miss Deewick ..... 2 3 0 Miss E. Webster ..... 0 14 0 Miss S. Footitt ..... 1 15 6 Sunday Schools and Boxes ..... 7 3 1 Collections after Sermons ..... 14 15 6</p> <p>Sacramental Col- lection, for the Widows and Or- phans' Fund ..... 4 4 0 50 17 3</p> <p>Public Meeting ..... 14 3 5 Collected after an Address to the Children of both Schools ..... 5 2 6 Collected after Lecture by the Rev. Wm. Fair- brother ..... 2 17 6</p> <p>191 7 4 Less Expenses ..... 5 3 9 189 3 7</p>	<p><b>GLOUCESTERSHIRE.</b> <i>Painswick.</i> Rev. T. Davies, M.A., Ph.D. Missionary Boxes. Miss Pearce ..... 1 15 5 Miss Jane Skinner 1 1 4 Miss Horlick ..... 0 12 7 Miss Burdock ..... 0 12 4 Miss Gardner ..... 0 10 6 Miss Dance ..... 0 0 0 Collection ..... 2 1 6 62. 18s.</p> <p><i>Tetbury.</i> Per Mr. P. Cook. Collected by Misses Page and Tyndal 1 10 9</p> <p>Mr. Cook's Family Box, for Cook's School, Royal Flat, Ridgemount, Ja- maica, under Rev. W. Alloway 0 13 1</p> <p>For the Ship (see Juvenile Maga- zine) ..... 9 15 8 122. 4s. 6d.</p>	<p><i>Ulverstone.</i> Robert Hannay, Esq. .... (D.) 100 0 0</p> <p><i>Wigan.</i> Hope Chapel. For Widows' Fund 2 6 8</p> <p>Missionary Boxes. Mrs. Margaret Hilton Marsden... 0 2 3 Misses Wilson ..... 0 2 0 Sarah Marsden ... 0 2 1 Miss Preston ..... 0 7 4 Master Chaster ..... 0 14 3 Miss Atherton ..... 0 3 4 Misses Leach ..... 0 11 2 Misses Graham ..... 0 10 4 Miss McKerrow ..... 0 19 1 Misses Kimmer ..... 0 5 6 Misses Leach ..... 0 1 8 Misses Scott ..... 0 12 10 Exs. 5d.; 62. 18s. 1d.</p>	<p><i>Stamford.</i> Star Lane Chapel. Rev. B. O. Bendall. Contributions ..... 23 18 8 For Madagascari Chapel ..... 0 16 0 262. 14s. 3d.</p> <p><b>NORFOLK.</b> <i>Dereham and Elmham.</i> Rev. R. G. Williams. Collected ..... 3 0 0</p> <p><i>Northrepps Hall.</i> The Dowager Lady Buxton ..... 50 0 0 For the New Mis- sionary Ship ..... 30 0 0 For Widows' Fund 29 0 0 1902.</p>
<p><i>Matlock, Bath.</i> Collections ..... 6 17 0</p> <p>Missionary Boxes. Girls' School ..... 1 17 2 Boys' ditto ..... 0 3 3 Miss Francis ..... 0 5 1 Miss Mary Boden... 0 3 0 Mr. John Boden..... 0 4 4</p> <p>Collected by Miss Smith. Miss Forbes ..... 0 10 0 Miss Smith ..... 0 5 0</p> <p>Collected by Miss Skidmore. Mr. Chadwick ..... 1 0 0 Mr. S. Skidmore..... 0 5 0 Mrs. Stone ..... 0 4 6 Mr. Toplis ..... 0 4 6 Miss Barton ..... 0 4 6</p>	<p><b>HAMPSHIRE.</b> <i>Southampton.</i> The Misses Randall 2 2 6 Mr. E. M. Randall... 2 2 0 Mr. W. B. Randall 1 1 0 52. 5s.</p> <p><b>HERTFORDSHIRE.</b> <i>Hoddesdon.</i> Rev. J. Vine. Sermons and Pub- lic Meeting ..... 8 6 9 Sacramental Collec- tions ..... 3 5 8 Annual Subscrip- tions ..... 5 9 8 Missionary Boxes ... 3 18 8 Exs. 12s. 6d.; 202. 8s. 3d.</p>	<p><b>LEICESTERSHIRE.</b> Auxiliary Society. G. Baines, Esq., Treasurer. Balance ..... 116 7 6</p> <p><b>LINCOLNSHIRE.</b> <i>Bourne.</i> Rev. D. Horscraft. Missionary Services 5 11 6 For the Native Girl Patience Fry, at Bangalore ..... 3 0 0 82. 11s. 6d.</p>	<p><i>Norwich.</i> Chapel in the Field. Rev. P. Colborne. For a New Chapel at Bhowanipore, Calcutta. Collected by Miss Hall ..... 19 13 0 Proceeds of Lecture by Rev. P. Col- borne ..... 5 2 0 252.</p> <p><i>Thetford.</i> Per Mr. W. H. Harris. Collections and criptions ..... 5 12 0</p>
<p>Subscriptions. Mrs. Broadfoot ..... 0 5 0 Mrs. Wood ..... 0 6 0 122. 14s.</p> <p><i>Wirksworth.</i> Great John Street. Independent Chapel. Collection ..... 1 10 11</p> <p>Collected by— Miss Agnes Marsh 1 3 4 Miss Eliza Marsh ... 0 1 10 Miss Lucy Marsh ... 0 7 0 Miss Emily Spencer 0 6 2 Miss M. Wild ..... 0 5 1 Mr. George Seedy ... 1 0 6 Exs. 1s. 1d.; 42. 13s. 3d.</p>	<p><b>KENT.</b> <i>Margate.</i> Congregational Church. Rev. H. W. Butcher. Subscriptions. Mrs. Dove ..... 0 10 0 Mrs. Haydon ..... 0 10 0 Mr. Hitchin ..... 0 10 0 Collected by Mrs. Fells ..... 0 17 8</p> <p>Missionary Boxes. Master Avery ..... 0 10 0 Rev. H. W. Butcher 0 3 7 Misses Evans and Kennard, School 1 11 3 Chapel ..... 0 4 5 Sunday School ..... 0 13 1 Annual Sermons ... 4 16 0 Meeting ..... 4 4 0 Mr. C. Woodruff (D.) 1 4 0 Exs. 15s.; 142. 15s.</p>	<p><i>Brigg.</i> Collections, Brigg 11 13 1 Collections, Cadney 2 9 3</p> <p>Collected by— Mrs. W. Cressy ..... 2 15 0 Miss Barrett ..... 0 17 0 Miss Hanson ..... 0 6 7 Mrs. W. Evison's Box, <i>Horseham</i> 1 1 6 Miss Evison's Box, <i>Cadney</i> ..... 1 1 10 Exs. 10s. 6d.; 192. 7s. 3d.</p> <p><i>Horncastle.</i> Rev. T. Lord. Collections ..... 3 7 8 Public Meeting ..... 2 16 1 Sunday School ..... 1 1 7 <i>Hornington, Moities</i> of Collection ..... 1 10 0 Mr. R. Longstaff (D.) 1 0 0 Boxes ..... 0 3 5 Exs. 7s.; 92. 11s. 9d.</p>	<p><b>NORTHAMPTONSHIRE.</b> <i>Daventry.</i> Per E. A. Briggs, Esq. Collection, less Exs. 4s. 6d. .... 4 12 8</p> <p><i>Kilsby.</i> Rev. H. Ault. Collection ..... 2 2 0</p> <p><i>Northampton.</i> Commercial Street Chapel. Rev. E. T. Prust. Mrs. Adkins, sen... 1 1 0 Mr. W. Adkins ..... 1 1 0 Mrs. W. Adkins ..... 0 10 0 Mr. T. J. Adkins ... 1 1 0 Miss Adkins ..... 0 10 0 Mr. Dadford ..... 1 1 0 Mr. Macquire ..... 1 1 0 Mr. E. Marriott ..... 1 1 0 Mr. Mumford ..... 1 1 0 Mr. Notcutt ..... 0 10 0 Rev. E. T. Prust ... 10 10 0 Mr. Walker ..... 1 1 0 Mr. &amp; Mrs. Parker 0 15 0 Smaller Sums ..... 6 7 10 Missionary Boxes... 11 12 4 Sunday Schools ..... 13 8 3 Collections ..... 31 5 5 Collection, United Public Meeting, less Exs. 17. 15s. ... 4 19 6 832. 17s.</p>



<b>Doddridge Chapel.</b> Rev. T. Arnold. Acknowledged last month, but the name of Rev. E. T. Prust was inadvertently given as the Minister. 53 5 10	<b>Henley-on-Thames.</b> Per J. Maynard, Esq. Boys' Sunday School, share for Native Teacher at Patey-chale, under Rev. G. O. Newport, by Mr. Fuller. 6 0 0 Collected by Miss White, for two Orphans at Nasercoil, Emily Rowland & Mariabella Howard. 6 0 0 121.	<b>Wolverhampton.</b> Snow Hill Congregational Church. Sunday School Children's Subscriptions 10 0 2 Sunday Collections 17 2 6 Public Meeting 9 0 8 Exs. 42s. 6d.; 347. 0s. 10d.	<b>Chippenham.</b> Rev. E. S. Hart, M.A. Rev. E. S. Hart, M.A. 1 1 0 Mrs. E. S. Hart, a Friend. 1 1 0 Rev. B. Rees. 1 1 0 Wm. Rawlings, Esq. 1 1 0 W. H. Rixson, Esq. 1 0 0 Mr. Wm. Stephens. 1 10 0 Mr. T. Mills. 10 0 0 Do., Gateacre Chapel. 6 0 0 Mr. Joseph Freeth. 0 10 0 Mrs. Bracher. 0 10 6 Missionary Sermons Public Meeting. 9 4 9 Sunday School Box 2 13 6
<b>King Street.</b> Rev. G. Nicholson, B.A. Mr. H. J. Bunting's Box. 3 15 0 Subscriptions. Mrs. Edwards. 1 1 0 Rev. G. Nicholson. 1 1 0 Mr. Vernon. 1 1 0 Mr. Porter. 1 0 0 Mr. Bunting. 0 10 0 Mr. Buxton. 0 10 6 Mrs. J. Groom. 0 10 6 Mrs. E. Groom. 0 10 6 Mrs. Betts. 0 10 6 Mr. R. Smith. 0 10 6 Mr. Hewitt. 0 10 0 Smaller Subscriptions, per Mrs. E. Groom, Miss Bunting, & Miss Betts. 5 8 2 Mr. Jarrom's Box. 0 2 5 Collections. 11 13 6 For Widows' Fund. 2 10 7 311. 4s. 8d.	<b>SOMERSETSHIRE.</b> <b>Bath Auxiliary Society.</b> J. W. Templar, Esq., Treas. Percy Chapel Collections. 50 3 0 <b>Frome.</b> J. Sinks, Esq., Treasurer. Mr. W. T. Butler, Secretary. Zion Chapel. For Widows' Fund. 4 10 0 Family Boxes. 10 12 5 Sunday School do. 8 10 8 Ladies' Association 21 15 6 Sunday Collections 20 1 4 Monday Evening do. 29 5 1 Mrs. W. Allard. 1 1 0 Mr. J. Allard. 1 1 0 A Friend. 0 10 0 Mr. D. Trotman. 1 0 0 Miss Hoddinott. 0 10 6 A Friend to Missions. 0 11 7 Miss Luck. 0 10 0 Trudor Hill. 4 0 0 Horningsham. 5 4 0 Maiden Bradley. 2 4 0 Rook Lane. For Widows' Fund. 1 5 0 Sunday School Boxes 2 12 9 Family Boxes. 3 18 3 Subscriptions. 1 15 10 Sunday Collections. 7 9 0 Exs. 30s.; 1267. 17s. 5d.	<b>SUFFOLK.</b> <b>Bury St. Edmunds.</b> Whiting Street Chapel. C. C. H., and H. D., for Native Teachers Thomas and Sarah Hickman. 20 0 0 <b>Hemingstone Hall.</b> J. Pearson, Esq. (A.). 2 10 0 <b>Lavenham.</b> Rev. H. Davies. Contributions. 2 10 0 <b>SURREY.</b> <b>Kingston.</b> Rev. L. H. Byrnes, B.A. Juvenile Association. For the Madras Institution. 10 0 0 For Mrs. Corbold's School. 6 0 0 161.	<b>Boxes.</b> Master Charlie Brotherton. 1 8 0 Misses Rixson. 1 5 0 Misses Little. 1 8 0 Miss Margaret Mills. 3 7 6 Mr. Robert Mattingly. 1 5 6 Mrs. Millard. 0 7 1 Master Samuel Fisher. 0 8 0 Collected by Miss Sarah Jane Mills. 0 13 0 Other Boxes. 0 3 7 Exs. 7s. 6d.; 417. 4s. 6d.
<b>Welford.</b> Rev. W. H. Edwards. Missionary Sermons 6 1 3 Mr. Billson (D.). 0 10 6 Collected by— Miss Bishop. 3 0 0 Miss Lawrence. 1 0 0 Miss Jane Butlin. 0 10 6 Miss Woodford. 0 8 0 Miss Mary Smeeton's Box. 0 14 6 127. 4s. 0d.	<b>STAFFORDSHIRE.</b> <b>Brewood and Wheaton Aston.</b> Rev. B. Way. Mrs. Barker. 1 0 0 Collected by Miss Harris. 0 11 9 Collected by Mrs. Anden. 0 13 0 Missionary Boxes. Miss Thorne. 0 8 6 Master Done. 0 2 11 Mary Anden. 0 8 10 Sunday School. 0 3 0 Exs. 1s.; 31. 7s.	<b>Richmond.</b> Collection, &c. 13 10 0 <b>WARWICKSHIRE.</b> <b>Bedworth.</b> Rev. S. Hillyard. Collection. 3 17 0 Sunday School. 1 8 5 Mr. Gill. (A.). 1 1 0 Mr. J. M. Linney. 1 0 0 Mr. J. P. Gibberd. 1 0 0 Missionary Boxes. Master W. Linney. 0 7 8 Misses Linney. 0 6 6 Miss Clews. 0 5 7 Wm. Horobin. 0 5 1 Master Ormond Linney. 0 4 9 Misses Proctor. 0 4 2 Sarah Ann Hough. 0 4 1 Annie Horobin. 0 3 9 Emma Frizwell. 0 2 5 Master Samuel Hadden. 0 1 11 Rev. S. Hillyard (D.). 0 5 0 Exs. 8s. 6d.; 107. 9s. 4d.	<b>WORCESTERSHIRE.</b> <b>Great Malvern.</b> Legacy of the late Miss Pascha Sutcliffe. 15 0 0 <b>YORKSHIRE.</b> N.B.—A page of the following acknowledgments was printed last month, but there was not room for its insertion.
<b>Wellingborough.</b> Cheese Lane Chapel. Rev. J. F. Poulter, B.A. Collection. 8 8 1 Subscriptions. 7 4 7 151. 12s. 8d.	<b>STAFFORDSHIRE.</b> <b>Brewood and Wheaton Aston.</b> Rev. B. Way. Mrs. Barker. 1 0 0 Collected by Miss Harris. 0 11 9 Collected by Mrs. Anden. 0 13 0 Missionary Boxes. Miss Thorne. 0 8 6 Master Done. 0 2 11 Mary Anden. 0 8 10 Sunday School. 0 3 0 Exs. 1s.; 31. 7s.	<b>WARWICKSHIRE.</b> <b>Bedworth.</b> Rev. S. Hillyard. Collection. 3 17 0 Sunday School. 1 8 5 Mr. Gill. (A.). 1 1 0 Mr. J. M. Linney. 1 0 0 Mr. J. P. Gibberd. 1 0 0 Missionary Boxes. Master W. Linney. 0 7 8 Misses Linney. 0 6 6 Miss Clews. 0 5 7 Wm. Horobin. 0 5 1 Master Ormond Linney. 0 4 9 Misses Proctor. 0 4 2 Sarah Ann Hough. 0 4 1 Annie Horobin. 0 3 9 Emma Frizwell. 0 2 5 Master Samuel Hadden. 0 1 11 Rev. S. Hillyard (D.). 0 5 0 Exs. 8s. 6d.; 107. 9s. 4d.	<b>Aylton.</b> Rev. I. Brierley. Isaac Wilson, Esq., Nunthorpe Hall. 1 0 0 Mrs. Wilson, ditto. 0 10 0 Rev. Isaac Brierley. 0 10 0 Missionary Boxes. The Misses Wilson. 3 2 6 Miss Sarah Ann Lincoln. 0 15 3 Miss Jane Hutton. 0 9 8 Collection. 2 7 2 Exs. 3s.; 81. 11s. 2d.
<b>NORTHUMBERLAND.</b> <b>Newcastle-on-Tyne</b> Auxiliary Society. D. H. Goddard, Esq., Treasurer. Rev. Dr. Bruce (A.). 1 1 0 Rev. S. Meggison (A.). 1 1 0 D. H. Goddard, Esq. (D.). 3 0 0 Mr. A. McCullum (D.). 0 5 0 Collections. St. Paul's Chapel. 7 10 8 Public Meeting. 5 5 4 Trinity Presbyterian Church, Rev. A. Browne. 0 16 9 West Clayton Street Chapel, Rev. H. T. Robjohns. 6 17 0 Juvenile Meeting. 2 9 0 St. James's Chapel, Rev. G. Steward. 24 5 3 Exs. 65s.; 434. 5s.	<b>STAFFORDSHIRE.</b> <b>Brewood and Wheaton Aston.</b> Rev. B. Way. Mrs. Barker. 1 0 0 Collected by Miss Harris. 0 11 9 Collected by Mrs. Anden. 0 13 0 Missionary Boxes. Miss Thorne. 0 8 6 Master Done. 0 2 11 Mary Anden. 0 8 10 Sunday School. 0 3 0 Exs. 1s.; 31. 7s.	<b>WARWICKSHIRE.</b> <b>Bedworth.</b> Rev. S. Hillyard. Collection. 3 17 0 Sunday School. 1 8 5 Mr. Gill. (A.). 1 1 0 Mr. J. M. Linney. 1 0 0 Mr. J. P. Gibberd. 1 0 0 Missionary Boxes. Master W. Linney. 0 7 8 Misses Linney. 0 6 6 Miss Clews. 0 5 7 Wm. Horobin. 0 5 1 Master Ormond Linney. 0 4 9 Misses Proctor. 0 4 2 Sarah Ann Hough. 0 4 1 Annie Horobin. 0 3 9 Emma Frizwell. 0 2 5 Master Samuel Hadden. 0 1 11 Rev. S. Hillyard (D.). 0 5 0 Exs. 8s. 6d.; 107. 9s. 4d.	<b>Bradford Auxiliary Society.</b> W. Milnes, Esq., Treasurer On account. 80 0 0 <b>Cottingley.</b> Sunday School. 5 0 0 <b>Dewsbury.</b> Ebenezer Chapel. Rev. J. Shillito. Collections. 16 0 4
<b>OXFORDSHIRE.</b> <b>Great Bourton, near Banbury.</b> G. W. Parker, Esq. (A.). 5 0 0	<b>STAFFORD.</b> Rev. G. Swann. Missionary Boxes. Mr. Allwood. 0 5 6 Mr. Finney. 0 13 2 Mrs. Henry Finney. 0 6 6 Sunday School. 0 1 0 Collected by Mr. Silvester. Mrs. Lewis. 2 2 0 Mrs. Mummery. 1 10 0 Mr. Silvester. 1 1 0 Mr. Bishop. 0 6 0 Mr. Windows. 0 5 0 Mr. John Wynne. 0 5 0 Sundry Small Donations. 0 4 0 Sermons. 5 10 4 121. 9s. 6d.	<b>WILTSHIRE.</b> <b>Calne.</b> Per H. Bowman, Esq. For Mr. Birt's Station, Peilton. Mr. Jno. Harris. 1 0 0 Mr. Thos. Harris. 1 0 0 Mr. Geo. Harris. 1 0 0 Miss Pickett. 0 10 0 Mrs. B. Miss. Box. 0 10 0 Mr. S. Jefferys. 0 10 0 Mr. H. Bowman. 0 10 0 For the Ship. 1 7 6 61. 7s. 6d.	<b>Halifax District.</b> H. J. Philbrick, Esq., Treas. H. J. Philbrick, Esq. (Life Sub.). 10 10 0 <b>Brighouse.</b> Rev. R. Harley, F.R.S., F.L.A.S. Proportion of Collections. 22 12 11 Ladies' Society, for Native Teacher. 10 0 0 T. P. Sudden. 10 0 0 A Friend, for Native Teacher. F. H. Allatt. 10 0 0 Public Meeting. 7 16 8



Collected by Mrs. Allatt  
and Miss Scott.

Mrs. Allatt.....	1	0	0
Mrs. A. S. Avison.....	0	2	6
Mrs. Brook.....	0	5	0
Mrs. Burgess.....	1	1	0
Mrs. Crossley.....	0	2	0
Mrs. M. Firth.....	0	2	0
Rev. R. Harley.....	1	1	0
Mrs. W. Hepworth.....	0	5	0
Mrs. J. Hirst.....	0	2	6
Mrs. Hopkinson.....	0	2	0
Mrs. Macaulay.....	0	2	6
Mrs. Ormerod.....	1	0	0
Mrs. D. Kayner.....	0	2	6
Mrs. Scott.....	0	2	6
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